

THE NUR ARSHAN

VOL. VIII

FRIDAY:--July 1st, 1904.

No. 27

FOREIGN TELEGRAMS.

London, June 24.
General Kuropatkin telegraphs that (the Japanese) are advancing in great strength from Liao-tung and Siu yen. A whole division occupied Saingocheng on the 21st instant. The Japanese are constructing field fortifications and have mounted numerous guns from Kwandanshan in the north-east to a point south of Kaiping.

Lord Carson was absent from Mr. Brodrick's State Birthday dinner to night owing to indisposition.

London, June 23.
The Republican Convention has nominated Mr. Roosevelt as candidate for the Presidency.

Kabgma, June 24.

Gyanise, June 22. During the last few days the bombardment from the fort has greatly slackened, the enemy being actively engaged not only in fortifying the villages in the plain but erecting sangers both on the right and left on the hills above their front, which now extends to over seven miles, an indication of the numbers opposed to us. We have used common shell against the buildings in the fort and effected a breach. The success of these shells simplifies the problem before the General.

Last night the enemy made a demonstration against the Tarts out post, but were frightened away by a starshell from a seven pounder.

London, June 23.

Reuter's correspondent at Tokio telegraphs that Admiral Togo reports an engagement at Port Art on Thursday during which the Japanese sank a Russian battleship of the *Potemkin* type, and disabled the battleship *Svetlana* and a cruiser of the *Hama* type. The Japanese vessels were practically undamaged.

Admiral Togo discovered the Russian fleet of six battleships and five cruisers and nine torpedo boat destroyers lying outside Port Arthur on Thursday, evidently prepared to make a dash southward. The Japanese torpedo-boat destroyers attacked them after nightfall, causing the loss as already stated in this morning's telegram. It is reported that two of the Japanese destroyers were hit, but the casualties were slight.

General Sakharoff reports the further retirement of the Japanese extreme right, whose advance guards are now twenty miles south of Saimate, which was occupied on the 7th instant.

The Commander of the Takushan army reports that a Russian squadron of cavalry was surprised and routed ten miles north west of Santaokau on the Tachichao road on the 23rd instant, and the heights of Santaokau were captured. The Russians left 60 dead on the field.

London, June 27.

Reuter from the Russian headquarters at Liao yang wires that the united armies of Generals Kuroki and Oku are now facing an immense army under General Kuropatkin. At least thrice the number of troops engaged in previous battles are now prepared to fight, and the proximity of the rainy season renders a great battle absolutely inevitable.

On the other hand a telegram from Liao-yang received at St. Petersburg asserts that General Oku is withdrawing and apparently has abandoned his intended junction with General Kuroki.

The following telegrams were received to day from the Japanese Government:

General Oku reports that our casualties at the battle of Telissu were 217 killed, including 7 officers, and 946 wounded, including 43 officers.

The commander of the army landed at Takushan reports that a detachment of our army at dawn on the 23rd instant surprised and routed one squadron of Russian cavalry 10 miles north-west of Santaokau on the Tachichao road. We also occupied the heights to the north of Santasho, expelling the enemy, who left 60 dead.

Allahabad, June 25.
The Times' Russian correspondents state that General Kuropatkin complains of the inefficiency of his officers, but praises the men—*Financier Special*.

London, June 25.
After repeated bitches the ransom of £12,000 starting has been paid, and a number of Russian prisoners left Tangier on the 22nd instant. The captives returned to Tangier this morning very fatigued, having suffered many hardships.

London, June 26.
At a banquet at Kiel the Emperor William in his speech, referred to King Edward endeavours directed towards the preservation of peace, and invoked the aid of God in his and King Edward's efforts.

King Edward in his reply said that he was deeply touched at the Kaiser's appreciative reference to his unremitting endeavours towards the maintenance of peace, and said he was happy in the certainty that the Kaiser had the same object in view adding: "May the two flags float side by side to the remotest ages for the maintenance of peace and the welfare of all nations."

Gyanise, June 27.
The entry of General Macdonald with reinforcements into Gyanise yesterday was marked by somewhat severe fighting at Naini monastery six miles out, the scene of fighting on two previous occasions.

The initial assault was delivered by the 2nd Mounted Infantry and the 40th Pathans, reinforced later by 23rd Pioneers. The enemy held their fire till the troops were within a few hundred yards, but were unable to check the rush of the Pathans. The 40th not having been in action since the reconstitution had a name to make, and they have now made it. They escalated the walls and engaged in a series of almost individual combats. These Tibetan house monasteries are full of balls, rooms and cellars, so the fighting took place in the cellars in pitch darkness. Some Pathan officers having discovered that the enemy would blaze off rifles and match locks as soon as a doorway or trapdoor was darkened, caused these men to do so with turban and rush in immediately after a volley. This ruse undoubtedly saved many lives. Finally after some assistance from shell fire, the Pathans and mounted Infantry took the monastery and villages on the left. Colonel Brander's party on the hills above, being able to account for the few Tibetans who bolted.

Count Tolstoi, in an extraordinary nine column letter to the Times, violently assails the war and denounces the war as ascribable to the immoral ambitions of men sitting peacefully in their palaces. He appeals to the people to refuse to go to the front.

London, June 23.

A long despatch from General Sakharoff points to a gradual Japanese movement along all the roads leading to Haicheng and Liao yang.

A despatch from Tokio states that after severe fighting on the 27th instant the Takushan army occupied the Fenshuling Pass, routing a considerable Russian force.

A despatch from General Kuropatkin says that the Japanese occupied on the 26th instant the Motienling, Tailing and Fenshuling passes, and are now engaging the retreating Russian.

It is believed at St. Petersburg that a pitched battle is imminent in the vicinity of Tachichao, where Russian resistance is centred.

It is believed at St. Petersburg that Russian resistance is centred in the vicinity of Tachichao, where Japanese resistance is centred.

General Kuropatkin reports that nine divisions of Japanese infantry and several brigades of cavalry are now advancing along a front of 120 miles, the right wing in the neighbourhood of the Fenshuling and the centre at Motienling. The occupation of the passes is the result of frontal attack accompanied by flanking movements which threatened to cut off the Russian retreat and compelled the Russians to evacuate the passes.

The Pope has received the Coadjutor to the Archbishop of Tokio and expressed his gratification at the complete liberty of Catholics in Japan.

EDITORIAL NOTES.

"Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find the sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briers from the way."

Among the papers read at the missionary conference held at Kodaikanal, those which related to the Medical missionary work for women in India were of very special interest. This work was begun by Dr. Clara Swain, a lady physician who came to India in 1870 in connection with the M. E. Mission at Bareilly. The grand success of this pioneer gave a great stimulus to the work and others followed in rapid succession. The Rev. Henry J. Scudder reports the substance of a paper by A. S. Kugler M. D. of the American Lutheran Mission in Guntur, in which she said that when she came to India twenty years ago she was the only medical lady in the Madras Presidency and that no hospitals, purely for women had yet been established and that she was four years in India before meeting another lady doctor. The progress made since is suggested by the following facts taken from this paper.

"There are in India 46 mission hospitals for women, 82 dispensaries, 133 hospitals and dispensaries of Lady Dufferin Fund, 2 medical schools and one medical class and 8 classes for nurses. 88 fully qualified foreign women and 42 partially medical European women. The Lady Dufferin Society had 240 in training in 1900 and yet there is room and need for more. One medical woman to 300,000 Hindu women aside from the many demands upon her by Europeans, is an overwhelming thought. A still more important work is the training and educating of Indian women as nurses, hospital assistant and physicians. Still, as important as the training of nurses, is the educating of Indian Christian women as physicians. We cannot have medical schools in every district nor could it be practicable, nor can we always send them home, but there are the two schools specially for women that command our respect and support, the most important of which is that in Ludhiana, established in 1894, and which had 40 students in 1900 and there are also the Government co-educational schools. In all our efforts our one aim should be to do all we can in the best way possible, conjointly with all the other great mission forces in India in lifting the black cloud of darkness and despair."

We are glad to see this recognition of the *North India School of Medicine for Christian Women* at Ludhiana. The last Annual Report of this school shows that twelve young women passed out, of whom two were Hospital Assistants, three Compounders, and seven Nurses, all of whom completed the prescribed course of study. All but one are employed in mission service.

In the Memorial Hospital connected with this school, 7278 patients were treated of whom 806 were indoor. We are glad to note that two small wards and a well for the Hospital were provided at the expense of two Hindu gentlemen. The Government of the Punjab has also granted Rs. 25,000 toward the completion of the Hospital buildings. These facts illustrate the growing confidence of all classes in this most useful institution. Much money is still needed for general expenses and for scholarships. The friends of medical missions in India should come to the help of this institution now. The school is managed by an Interdenominational Committee in India, with Auxiliary Committees in Britain.

The *Makhzan-i-Masih* gives the following appreciative resume of the Punjab Mission Report:

The Report of the Punjab Mission of the American Presbyterian Church for 1903 is packed full of encouraging facts. The Mission force consists of 64 foreign missionaries, male and female, of whom 10 are medical; 249 Indian Christian workers, of whom 96 are teachers. There are 20 organized churches paying their pastors in whole or in part, while 58 congregations are as yet unorganized. In these churches and congregations is a Christian community of about 9000, of whom 3114 are communicants. During the year 325 were baptized on confession of their faith in Christ. In the Mission Schools are 2381 boys and 912 girls. In the Forman Christian College are 347 students, of whom 30 are Christians. 333 Christian boys and 358 girls are in School, while in the Saharanpore Theological Seminary 21 young men are preparing for the ministry. In the Industrial School at Saharanpur are 186 boys. Five Hospitals and nine Dispensaries have ministered to the relief of 83,817 patients. Who can estimate the help and sympathy hid away behind these figures. Nor have the missionaries failed to use their opportunity to spread Christian books and tracts far and wide. The first printing press set up in the Punjab was that of this Mission at Ludhiana. The *Nur Afshan* still sheds its light far and wide. While this Report tells of difficulties and discouragements, yet no one can read it without feeling that these men and women, Indian and foreign, are sapping the very foundation of the ancient religions of India and preparing in a quiet way, and in a thousand ways which defy record, for that time when a nation shall be born in a day."

Those who fear that the introduction of Christianity will militate against the patriotism of the Indian people may learn a lesson from Japan, where the Christian element is not only strongly patriotic but also leads the way in the great conflict with Russia. The following taken from the *Indian Christian Messenger* will illustrate:

He says "Many of our readers may be unaware of the fact that the Chief Commander of the Japanese Navy is a Christian; we mean Admiral Togo. Another Japanese Commander, Admiral Urya, is also a Christian. Both these admirals have been Presidents of the Y. M. C. A. at Annapolis, U. S. A., where they had gone to complete their education. There is yet another Christian Admiral, Mr. Serrata, who is an active member of the Local Presbyterian Church. Besides the three above naval commanders there is a host of Christian officers in the army and civil Department. We Indian Christians feel elated to hear and read of the

successes of our fellow co-religionists who hail from the east, and feel sure in our minds that whatever position Japan occupies to-day it is mainly due to the ennobling and elevating influence of Christianity.

A book has recently appeared, written by Mr. Angus Hamilton, which gives much information in regard to Korea, a land hitherto called the Hermit Kingdom, but just now the theatre of the Russo-Japanese War. Mr. Hamilton has felt called upon to pay his respects to the missionaries in Korea, most of whom are Americans. Why he should have gone out of his way to slander the missionaries is not easy to explain. He says that Protestant missionaries are well paid, that "as a class American missionaries have large families who live in comparative idleness and luxury." Also that "they own the most attractive and commodious houses in the foreign settlements, and appear to extract from their surroundings the maximum of profit for the minimum of labour."

Dr. Arthur J. Brown, Secretary of the American Presbyterian Board, who recently spent several weeks in visiting the missions in Korea, has written a reply to Mr. Hamilton. As to these charges he gives the following facts which show how absolutely false the charges are. He tells us that "The salary of the individual Protestant missionary in Korea is \$600 a year, with free rent, and \$100 for each child. As to their owning the best houses, they do not own any houses at all; and as to their getting maximum pay for minimum work, there are 72 of them employed by the Presbyterian Board to care for 323 congregations, 79 schools, five hospitals, and 35,000 communicants and adherents."

An American exchange referring to Dr. Brown's criticism of Mr. Hamilton's book makes the following pertinent statement.

"Those familiar with Korean missions will promptly classify the author of such statements. He knows nothing of the work of Protestant missions in Korea. He has formed impressions, as too many traveling authors do, from the talk of people not in sympathy with missions. We have had just such books on India and China and Japan. They are a marketable commodity and not expensive to produce. The author has only to spend a few months in the leading cities of a land, secure a good encyclopedia, talk freely with the people who frequent hotels and place of public resort, experiment with native dishes, liquors and peculiar customs, especially those which have the spice of immorality, then take a few photographs, and nothing remains but the literary finish.

The average traveling author sees nothing of missions unless he is interested in them. He sees what he looks for. This is well illustrated by the familiar story of the sportsman who went to India to hunt tigers and saw no Indian Christians, and of the missionary who went to look for Christians but saw no tigers. Dr. Brown calls attention to various statements in Mr. Hamilton's book, in which he shows ignorance almost sufficient to justify a doubt whether he has done any more than stop at seaports of the country he described. For instance he describes Seoul, famous for its filth, as "clean and well drained," "neat and orderly," and straggling Chemulpo as having "imposing shops" and a "magnificent bund."

It is much to be regretted that such statements are sent abroad. The only consolation is that they gave an oppor-

tunity to call the attention of the world to the really splendid work which these devoted men and women have done and are still doing to lift up the Koreans out of their ignorance and degradation and to establish among them those principles of righteousness which afford the only hope of national revival.

The Bible in History IV.

THE WESTERN WITNESS,

The earlier portion of this paper has traced the course eastward of the Syriac Bible, and described its influence upon Eastern Christianity. We have watched version after version spring up at its side until as far as China on the North-East and India on the South-East the Word of the Lord is seen to have had free course. This second part will deal with the Western Witness—the Latin Bible of Imperial Rome. It will trace the work of that great version of the Scriptures which for a thousand years was to be the one chief translation for the nations of Europe of the Word of God.

In a little volume of lectures delivered last year in Westminster, called *St. Margaret's Lectures*, the third of the series has for its subject *The Ancient Versions of the New Testament*. Mr. Burkitt, whose name has already been mentioned was the lecturer. He brackets the Latin and the Syriac together as the two oldest and most important of all early translations of the Bible—they are both, he thinks, the work of Christian scholars in the second century. That has long been the general verdict.

The Latin version and the Vulgate, which in the fourth century took its place, stand at the head in point of influence, in duration, in power to reproduce themselves, of all the great Bibles of the world down to the days of Luther and of Tyndale.

Friends of the Bible Society will notice with pleasure that three facts group themselves together around the seventh day of the month of March. It is the birthday of the Society whose centenary we are preparing to celebrate. It was the birthday of Geta, whose father, the Emperor Severus, died at York in A.D. 211. It was the spiritual birthday of Perpetua, one of the most illustrious of North African martyrs. A group of African Christians—African by residence, Roman by blood—were to be martyred on Geta's birthday, of whom Perpetua was one. On his way from Palestine to Egypt and North Africa Severus published an edict which did not molest Christians who were already such, but forbade any more conversions. He forbade, but could not hinder them. The Church of North Africa had thus its baptism of blood. How it bore its trials we know well, better perhaps than we know how the Church bore any other similar trial in ancient days.

The Latin Bible of North Africa.

"No earthly record," said Mr. Braithwaite, in a statement made to the Committee some years ago, "has preserved the name of the African Wycliffe, or Tyndale, to whom we owe this version. Let it suffice to know that the older Latin Bible was translated at a time when the faith of the Church was proved and strengthened by suffering.

"Our earliest introduction to it is due to that remarkable man whose rugged eloquence has bequeathed to the Church an expression familiar wherever Christ is named; '*Semen est sanguis Christianorum*,' popularly translated, 'The blood of the martyrs is the seed of the Church.' His writings teem with quotations." The reference is, of course, to Tertullian.

MADE IN JAPAN

Of the next great Latin Father, Cyprian, who for ten years was Bishop of Carthage, and, says Mr. Burkitt, was a diligent and accurate quoter, there is still more to be said. We are able, by comparing the quotations in the writings of this distinguished martyr with some of the Latin manuscripts which have come down to us to recognise in Turin, in Paris, and in Vienna portions of the earliest Latin Bible. Mr. Braithwaite, in the document to which reference has just been made, dwelt tenderly upon the fact that this version of the Bible was sprinkled with the blood of the martyrs. It is only right that in this glance at the Bible in History fuller reference should be made to the last and fiercest battle which the Church, holding fast to the Bible, was called to wage. The allusion is, of course, to the persecution associated with Diocletian. Whoever wishes to realise what these years were like, may ponder the fact that for some three or four centuries afterwards dates were reckoned from them. The era of martyrs, A.D. 284, only disappeared from documents when the Church awoke to the fact that a greater era than that of the martyrs was the true starting-point of history. One only Death of supreme significance threw a shadow back upon the year of our crucified Lord's incarnation, establishing a new era, which Christians and agnostics alike are fain to use.

The aim of the persecutors was to get at the books of the Christians, for it was felt that it was of no use to kill these men. As fast as they fell others sprung up to take their places. The books were the secret of the vitality of the Christians. In them, it was felt instinctively by the heathen, were words of eternal life.

But after two generations of peace had passed, and all over the Empire Christianity had become established, the Latin Bible was found to need revision. The need was acknowledged, and with the hour came the man. Let it be remembered that for a thousand years Europe was to have no other Bible, and that when a thousand years had passed and modern languages were born, even then the earliest translations in Germany and England were made from this Latin Bible.

When the Roman Empire fell in the early years of the fifth century, and in turn Franks, Goths, Alans, Vandals, and Sueves came over the Rhine, their children soon dropped the use of Teutonic forms of speech and "became in every sense Latin Christians." It was in God's providence so to be. Interesting as it is to watch at Constantinople the independent work of Ulphilas, the first Teutonic translator in the great list which reaches its climax in Luther, the taint of Arianism was upon the Gothic version, and the Goths themselves put it aside.

The Vulgate of St. Jerome.

It is, therefore, with all the more pleasure that we notice how fully Jerome, the great reviser of the Latin Bible, was trained for his work. Associated only in our minds with Rome and Bethlehem, it surprises us to see how far afield he had gone, and how observant, how quick of eye and ear he was. He notices in Galatia that he was listening to a language which he had heard on the Moselle. Roughly speaking, he had travelled from Belgium to Bethlehem before he set down to his great task. Jerome's birthplace was Stridon in Pannonia, not very far from Venice—then not in existence. His education was finished at Rome, where when about twenty years old, he was baptized. And now, he hardly knew why, his journeys North and West began. He saw and listened to and watched the ways of all the great populations of North-western Europe.

Then he turned South, to the country of his childhood and while there, at Aquileia, near what is now Venice, he was drawn by the spell that the East for some time had over

the strong, rough Western character. He went through Asia Minor to Antioch, and passed the next five years, from the age of twenty-eight to that of thirty-three, where St. Paul passed the time of his seclusion, in the Arabian desert. Then he went back to Antioch and was ordained, and after that he went to Constantinople. There he was when the second General Council was held, and when it broke up he went almost at once to Rome. There he lived for a few years as secretary to the Bishop of Rome Pope Damasus, and thence, when on the death of Damasus a new Pope was chosen, he went away. His proud and restless spirit made Rome impossible to him, and he would not live in a meaner place.

His last and his long refuge was Bethlehem. There he found the rest he needed; not rest from work, but rest that enabled him to work. There the Lord was born, and there humility was born too. There that proud, ambitious heart, that knew its own power and took the measure of other men, and grew bolder to see inferior men preferred to himself, resolved to dwell.

Jerome's chief task in Bethlehem was the Latin Bible. His earlier years had revealed to him the needs of men; his middle years had been passed in the thick of ecclesiastical activity and ecclesiastical strife. He seems not to have been conscious, till his journeys were ended, how completely they had taken him over the ground covered by the Life of the Lord and the labours of St. Paul. But so it was; and when the later years came and Jerome gave himself to his greatest task, he was lacking in no qualification that a translator of the Book of God requires. The influence, for a millennium, of this version of the Bible cannot be exaggerated, and ought not to be minimised or disparaged. It is far more to the purpose to notice that in every stirring of the soul which we can mark in the religious history of our own land, in every time of noble effort to lift men up towards God, this version of the Bible was the chief influence.

It was so when within the first complete century of Northumbrian Christianity Bede dedicated his Ecclesiastical History to "the most glorious King Ceolwulf," and commends the sincerity and zeal with which "he diligently gives ear to the words of Holy Scripture." Bede tells us that there were still living in his day scholars of Theodore's and of Hadrian's "as well versed in the Greek and Latin tongues as in their own, in which they were born." "Nor were there," he goes on to say, "ever happier times since the English came into Britain."

Deep down into the English mind sank the love of the Scriptures. It was not narrow or exclusive; it was consistent with the knowledge of and even the love of all the science no less than the art of the day. But over all other knowledge the knowledge of the Bible held the supreme place, and it was a loving knowledge of the Bible that marked this early English faith.

To this day a Latin Bible written in England, the gift of an English Bishop to the Pope of the day, treasured in Florence and known as the Codex Amiatinus, ranks above all other existing copies for the purity of its text. That gift was made "about the year 700."

A hundred years later Alcuin, the most learned Englishman of his day, sends as a present to Charlemagne, about the time of his coronation, a Bible, with a letter which might well have been sent, without the alteration of a word, to our own Gracious King at his coronation, with the Bible which was presented to him by our Society.

"I have for a long time been studying what present I could offer you, not unworthy of the glory of your Imperial power, and one which might add something to the richness

* Bk. iv chap. ii.

of your royal treasures. I was unwilling, that while others might give all kinds of rich gifts, my poor wit should remain dull and idle, and that the messenger of even so humble a person as myself should appear before you with empty hands. I have at last found out, under the guidance of the Holy Spirit, a present which it befits my character to offer, and which it will not be unworthy of your wisdom to receive. Nothing can I offer more worthy of your great name than the book which I now send, the Divine Scriptures, all bound up in one volume, carefully corrected by my own hand. It is the best gift which the devotion of my heart to your service, and my zeal for the increase of your glory, has enabled me to find."

The seed that then was sown in Latin came up in Anglo-Saxon in old Saxon, and in Frankish, so that when the tenth century was reached there were plain signs that languages were forming which had a future before them when both swords should be broken which in the early Middle Ages held the world in awe. Meantime in Eastern Europe Constantinople had accomplished the second of the three great religious services for which Christendom is her debtor. She had given the Goths their Bible in the fourth century, in the brief days when "the world was Arian"; she now five centuries later gave the Bible to the Slavonian people, whose special claim it is that they are Orthodox. At the head of Russian literature is this Bible; the very letters of the alphabet were moulded that this vast empire might have the Word of God and read it. Her third great office was fulfilled in the days of her agony, and Greece arose from the dead with the New Testament in her hand."

A few words are necessary at this point by way of review of what has happened to the translations of the Bible which we have seen come into existence. Some of them are already dead. Others as good as dead. The havoc which has been wrought is startling. If we look round Christendom at the end of a thousand years after Christ, the Gothic Version has long disappeared together with the people who used it. A great silence has fallen upon the Egyptian versions. In Arabic, not in Coptic, the lessons are read in the shrunken Churches of Alexandria. Arabic, not Syriac, is the speech of Western Asia. Armenian and Georgian are shut up in a corner. Only the Latin, the Greek, and the Slavonic Bibles hold the field and feed the souls of men. The time was not yet come for a renewal of translating work. Hungary had only just received the Christian faith. Sweden, was but half evangelised. Finland was entirely pagan. And much of what is now included in Germany and Austria remained utterly and entirely heathen for more than a century longer. There was to be large room for Vernacular Bibles, but as was observed just now, the time for them was not yet come.

But that time was coming, and two men who, as our knowledge of them increases grow greater and greater to our eyes, stand half-way between the close of one epoch of Bible translation and the beginning of another.

A Simple Cure for Dyspepsia—One of the best-known specialists on organic troubles prescribes nothing but salt and hot water before breakfast for dyspepsia and indigestion, says the Chicago Post. He says that the combination is as efficient in restoring the stomach to a healthy condition as either Wiesbaden or Carlsbad. This doctor is at the head of a big medical college and no longer practices his profession for the money there is to be made in it. "Use as much salt as you can," he said to a group of students, who were not able to cure themselves of these simple ailments by powerful medicines. "Let the water be as hot as you can bear it and I will guarantee that the simple ingredient will do the work far better than all the strychnine and belladonna in existence."

THE MALDA CASE.

"I must briefly tell the story of one who passed out last year, and has taken up a government appointment at Malda. She had not been there two days when a plot was concocted against her virtue by a local Hindu zemindar, a well-known profligate. Giving a false name, he called her out at night, professing that his wife was ill on board a house-boat, moored at a ghat some distance away. Happily, the girl was not then in her hospital quarters, where a nice house had been provided for her. She was temporarily living in the house of our missionary, Mr. Banerjee, who had known her from a child. Thus she had witnesses to prove that she went out, believing the call to be genuine. It was her first professional call, and what an experience! She went quite unsuspectingly, and while sitting waiting to see the patient the zemindar offered her wine or brandy. She was a Band of Hope girl, and steadily refused to drink, saying: 'Why do you try to make me err from God's ways? I have promised Him that I will not drink.' On asking to be shown the patient, she discovered how she had been trapped, and also that the boat was moving away towards a lonelier spot on the river. But God was watching over his own. Bravely she refused to comply with, and was able to resist, his wicked desires. When he threatened to disgrace her, she replied: 'You will never be able. My God will save me.' And he did, though her life was in the zemindar's power, and that of his servants, whom he basely called in to his aid. In despair he threatened at last to either kill her or himself and fired a loaded gun, with which he had previously attempted to terrify her. The brave but trembling girl just then heard shouts from those whom, in response to her faith, God had sent to rescue her. *In veni veritas*—the drunken zemindar before proceeding on his infamous errand to Mr. Banerjee's house had blabbed his purpose to a young man attached to the hospital, and it was he who gave the alarm to the officials (all natives) and put them on the track of the boat.

"A case was instituted, and the zemindar, fearful of the public disgrace of being sent to prison, did his best to buy off his intended victim. But she realised what was at stake and refused to take money for her character. 'Take money and forgive him,' pleaded some friends who were anxious to save her from the dreaded appearance in court and cross examination—a thousand times more formidable to a Bengali than to an English woman. 'Will I sell my pardon?' she exclaimed. 'If I pardon, I will do so altogether.' The magistrate passed a very inadequate sentence, and hearing of it, a few friends petitioned that the High Court should be moved in order that a fresh trial should be ordered. This was done, and after long delay and many exciting incidents the second trial, came off. I went with the poor girl to Malda, where we spent a chequered ten days. Much prayer was made for her and for me.

"Its fruit was seen in the splendid firmness and dignity of the girl under the ordeal of two days in a court crowded with men, and where the only woman present besides herself was her English friend. The Judge was a Mohammedan gentleman, quiet, courteous, and keen. The zemindar made a stiff fight, and if money and bluster could have won the case he would have won it. But all was in vain, and the defendant got two years with hard labour. We hope it will prove a deterrent to others of his type, which, unfortunately, is not an uncommon one, as one of the native papers in commenting on the case, remarked. On that account, and for the sake of 'Lady doctors' generally, Christian, and other girls who are likely to be placed in exposed positions in the Mofassil, I felt the time, trouble, and money spent upon 'the Malda case' were not spent in vain."—Mrs. W. R. James in Report for 1903 of Baptist Missionary Society.

How Nerve Energy is Wasted.

So many people needlessly and recklessly waste their nerve energy. They drum the chair or the desk with their fingers or tap the floor with their toes. They hold their hands. They sit in a rocking chair and rock for very dear life. If they go upstairs they make the whole body do the work that was intended only for the legs. If they write or sew they get down to it with a vengeance and contract their brows and wrinkle their foreheads and grind their teeth.

If they have an unusual task to do they screw and contract and contortion every muscle of the body, making themselves tense and rigid all over, when the work perhaps required but one set of muscles or perhaps the mind only, as the case may be.

Wasting nerve energy. Flittering it away.

Little things to be sure. But little things have a way of adding themselves up into big things.—Medical Talk.

Little Things.

Let's not despise the little things,
For atoms form the world,
And pebble-prompted water rings
Great seas in time have whirled;
And all the knowledge gained at last,
Throughout the present and the past,
Is little thoughts unfurled.

A kindly word's a little thing,
An utterance; what more?
Yet, like the little water ring,
It spreads unto the shore.
And leaves its ripple everywhere,
A thousand seas its force may share
Amid their dash and roar.

The little things we count for naught,
Unminded, pave our ways,
And mould our characters and thought,
Unnoticed, through our days—
For good or bad, whatever fate brings,
Our lives are sums of little things
That memory portrays.

—Charles Sloan.

The sufferer has done much for his associates who has learned to conceal his pains and heartaches under a pleasant smile and a hopeful word.

It is in vain we look for the man who is in love with himself to be grateful. He never has and never can get as much as he fancies he deserves. How can he be grateful?

Rather than give a costly gem into the hand I would place a cheering thought in the heart, for besides being the better gift for him who receives it, the thought can be transferred to others yet still remain to cheer the giver. Not so with the gem, however costly.

Do not be afraid of work, my brother, hard work, That which is too easily won is too easily lost, and the labor of obtaining adds to the value of the prize. The Heavenly Father recognizes these things and directs accordingly, making our final acceptance turn on a "Faithful continuance in well-doing."

We are very foolish to attempt to entertain two guests so hostile to one another as Christ and Satan. Christ will not live in the parlor of our hearts if we entertain the devil in the cellar of our thoughts.—C. H. Spurgeon.

The Mistakes of Animals

It is just as easy to deceive an animal as it is to take in human beings. Thousands of birds leave a field or a garden alone merely because a scare-crow has been stuck up in the middle of it.

Fishes are constantly swallowing hooks that are hidden in make believe flies. A dog that worried a pasteboard cat looked a truly pitiable object when he found out his error.

Show a toy snake to a monkey, and it will probably scream from terror. There is no word strong enough to express the feelings of a dog that fondled an india rubber pup and then discovered its error. When the grampus charges a herringboat painted white, its folly can only be accounted for on the supposition that it believes it to be a white whale.

On the other hand, deer that come to the river bank to drink often do not live to be sorry that they mistook the crocodile floating on the surface for a log of wood.

WANTED

An Indian lady, respectable and well educated to act as Governors. Preference will be given to one knowing something of nursing and medicine too. Salary Rs. 100, quarters and conveyance free.

Apply to :—

RAJA K. K. P. MALL BAHADUR,
Majhauri Raj,
GORAKHPUR, DISTRICT

NOTICE.

Messrs Nusserwanjee and Co., Auctioneers for the North Western Railway, have received instructions to sell by public auction in the General Stores Yard, Lahore, on Monday, the 18th July 1904, and following days, commencing daily at 8 a. m. collections of Scrap material and other articles consisting of the following:

Short lengths of old iron and steel rails steel springs, steel fish plates, scrap iron in plate, sheets and bars, old corrugated sheets, old files and brass scraps.

A lot of base silver coin will also be sold.

All lots must be removed within one month from date of sale otherwise demurrage charges will accrue and be enforced at the rates of 3 pice per maund per day.

Railway material rates will be charged for all consignments booked to out-stations.

By order,
CHIEF STOREKEEPER'S OFFICE : } J. W. A McNAIR,
Lahore dated 17th June 1904 } Chief Storekeeper.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS

in attendance upon

THE JUMNA MISSION HIGH SCHOOL, ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.

Books! Books! Books !!

The following books may be had by applying to the undersigned.

IN ROMAN URDU.

Westminster Shorter Catechism, 1 anna.

Westminster Confession and Shorter Catechism, 5as.

Roman Urdu Qurán, wide margin: Student's Edition. Hughes and Werry; with Introduction and Index to text; cloth Rs. 4/; leather 5/.

Hymn Books with music Rs. 3/3.

" " large type, cloth 1/.

" " limp paper, 6as.

Rasum Nama, being Forms of Service for Baptism, Lord's supper, Marriage, &c Cloth, 6as.

Greek & Urdu Lexicon, New Testament (Ewing) Rs 1.

IN PERSIAN URDU.

Westminster Shorter Catechism, 1 anna.

Etiquette of English Manners, 8 as.

ENGLISH.

History of the A. P. Mission 1834—1884, cloth—8as.

Report of the Panjab Conference 1862, Rs. 1/.

Panjabi Grammar with Exercises and Vocabulary—modern method. The only complete grammar of this language, Rs. 9/.

Plants of the Panjab and Sindh. (Aichinson) Original price 4/. Only a few copies left at Rs. 1/—

PANJABI.

Geographical Description of the Panjab, translated from the Urdu of Buta Shah, 8as.

These books will be sent V. P. P. to any address in India.

Address **The Ludhiana Book Store.**

MISSION COMPOUND

LUDHIANA.

The Presbyterian Widows' and Orphans' Fund.

This Fund is in a strong and prosperous condition, as proved by recent mathematical tests. During 57 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK,

MANAGING DIRECTOR,

SAHARANPUR.

THE INDIAN STANDARD.

A MONTHLY MISSIONARY MAGAZINE.

The Organ of the Presbyterian Alliance, India.

This paper is devoted to the interests of Christian work in India, and to all that makes for the upbuilding of the Indian Church. Missionary workers of every Denomination should find it useful, as it deals with questions of general interest to all.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/ per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A., Nasirabad, C. I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4 to of

Which 8 are in English

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance.

RATES OF ADVERTISEMENT. ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/.

Salaries less than 40/ per men Rs. 1/8/.

Salaries less than 15 " Rs. 1/.

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD

Typewriting Stenography

Book-keeping.

The Christian Boys High School at Lodiana has added to its curriculum courses for BUSINESS TRAINING. The subjects taught are TYPEWRITING, STENOGRAPHY and BOOK-KEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

THE PRINCIPAL, C. B. HIGH SCHOOL,
LUDHIANA.

PRINTING AND BINDING

of all kinds

done in

THE BEST STYLE

at the

Lodiana Mission Press.

PRICES REASONABLE.

Printing done in

English, Roman and Persian
Urdu, Nagri, Gurmukhi, Pashto,
Sindhi, Baluchi and Arabic.

Address orders to **M. Wylie, Manager,**
Mission Press, Ludhiana.

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet By Dr. D. N. P. Datta, M. D.-M. S. Edin, Civil Surgeon, Hoshiyarpur—In ENGLISH, and ROMAN URDU. Rs. 3/- per 100. In PERSIAN. URDU and Nagri Rs. 1/8/- per 100.

Address THE MISSION PRESS, Lodiana

Sunday School Helps.

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to.

The MANAGER, MISSION PRESS, LODIANA.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. Minimum order 50 copies.

Printed and Published at the American Mission Press, Lodiana for the Editor by M. Wylie, Manager.—1904.

NEW BOOKS.

GENERAL LITERATURE.

1. *The Kashf-ul-Haqāiq*. A new book, being a philosophical presentation of the claims of Christianity by the Rev. H. Golak Nath. Price 8 as.

2. *Our Lord's Teaching*: by Rev. James W. Robertson, translated by Dr. Huntly. 320 pp., 12 mo., Boards 4 as. Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.

3. *Rampāl Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 as. Published also in Roman Urdu at same price.

4. *Hira's Quest, or Talāsh-i-Haqq*: by Miss Louise Marston, 133 p. Royal 16 mo., Cloth 5 as. and paper 3 as.

THE ANNA SERIES.

1. *Transmigration or Eternal Life—Which?* by Rev G. L. Thakur Dass.

2. *The Home of the Rishies; Ten Incarnation of Vishnu; Hindu Pilgrimage*, by Rev B. B. Roy.

Apply for all C. I. S. Literature to

THE TRACT SOCIETIES AT LAHORE, LUCKNOW,
ALLAHABAD AND LODIANA.

NOTICE.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For Particulars as to Staff, Fees, Hostels, etc., Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

THE PUNJAB MISSION NEWS.

A monthly record of Missionary Life, Thought and Effort.

All friends of Mission work are invited to support and contribute items of news to this journal.

SPECIMEN COPY FREE

TERMS OF SUBSCRIPTION.

Yearly including postage ... Rs. 2 8

English Subscription ... 3 0

Address:—

THE EDITOR, PUNJAB MISSION NEWS, LAHORE.